



# Bible Student's Notebook™

*The Herald of His Grace*

Weekly

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 23  
Issue 555

## Right Division

(AN OVERVIEW OF DISPENSATIONAL TRUTH)

by — Clyde L. Pilkington, Jr.

### Part 5

## Israel's Place in God's Plan

### A Brief Survey of the Davidic Covenant



As we have already seen, to have a nation there must be (1) a people, (2) a land, (3) a law, and (4) a government. The divine provision for these is secured by a series of covenants. *The Abrahamic Covenant* made provision for a people and a land. *The Mosaic Covenant* made provision for a national law. *The Davidic Covenant* established the national government: a Theocratic Monarchy.

Provision for the administration of Israel's national affairs was through a well-organized system of tribes, led by their family elders,<sup>1</sup> then on a larger scale by

1. In ancient Israel, each allotment of land had a village – a cluster of houses where there lived an extended family group (3-5 generations), with their servants, hired hands, and their families. Each man was the head of his respective household, but the over-all magistrate for that estate and of all who lived upon it was the leading male member. Generally, that male was the oldest father who was the heir to the land. His word was final. It was he who went to the city gates to convene with the other elders as the family spokesman.

Of course, the Grandpa [i.e., Elder] was not to be a tyrant or a despot. If he was, Biblical laws had ways of dealing with his sins. He did not meddle in the affairs of his grown children or of residents, as a rule. He supervised the affairs of the estate. He had eminent dominion. Primarily though, he was there for consultation and to sit as a judge in family disputes. The goal of Hebrew education was to train children for dominion over their own estates. The training did not end at age 18. It was a gradual process of transference of power.

[The Elder] had appellate jurisdiction within the family structure and he was the spokesman and elector for the family at the city gate. The village eldership was not subservient to the city elder-

ship. Much like the equal suffrage of the several States in the Unites States Senate, they each stood on equal footing, irrespective of the populations of their constituent bodies ...

The link between the private government of the family in the home and on the family estate with the outside world is the eldership of the grandfather. — James Wesley Stivers, *Restoring the Foundations*, (Patriarch Publishing House).

- 2. Or, "superintendents" (CLV).
- 3. Elder, (זָקֵן, zāqēn): Authority ... [is] naturally vested in those who by virtue of greater age and, consequently, experience are best fitted to govern. ... Compare the principle of selection of heads of tens, fifties, etc. (Exodus 18:12), seventy being selected from a previous body of elders ... (Numbers 11:16, 24). ... The elders served as local magistrates, in bringing murderers to trial (Deuteronomy 19:12; Deuteronomy 21:2; Joshua 20:4), punishing a disobedient son (Deuteronomy 21:19), inflicting penalty for slander (Deuteronomy 22:15), for noncompliance with the Levirate marriage law (Deuteronomy 25:7), enforcing the Law (Deuteronomy 27:1), conducting the service in expiation of unwitting violation of the Law (Leviticus 4:13).

In certain passages different classes of officers are mentioned as "judges and officers" (Deuteronomy 16:18), "elders" and "officers" (Deuteronomy 31:28), "heads, tribes, elders officers" (Deuteronomy 29:10). It is probable that both classes were selected from among the elders, and that to one class was assigned the work of judging, and that the "officers" exercised executive functions. — *International Standard Bible Encyclopedia* (Elder in the Old Testament).

- 4. *Judges and officers shall you make in all your gates* [seat of municipal governments], *which the LORD your God gives you, throughout your tribes* [family governmental clans]; *and they shall judge the people with just judgment* (Deuteronomy 16:18).

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ently over which "70 Elders" presided (Exodus 24:1, 9; Numbers 11:16, 24, 25; II Kings 10:1), and finally, nationally headed up by the king.

The Mosaic Law gave introduction to the government that would be given in greater detail under *The Davidic Covenant*.

*When you are come unto the land which the LORD your God gives you, and shalt possess it, and shalt dwell therein, and shalt say, "I will set a king over me, like as all the nations that are about me;" you shall in any wise set him king over you, whom the LORD your God shall choose: one from among your brethren shall you set king over you: you may not set a foreigner over you, which is not of your brothers (Deuteronomy 17:14-15).*

### ISRAEL'S KINGSHIP VESTED IN DAVID AND HIS SEED

After yet another test, exposing the failure of Israel's supposed attempt at self-will and self-sufficiency in their desire of having Saul as their king, God instituted *The Davidic Covenant* which made provision that Israel's kingship would be vested in David and his offspring. In doing so, God reaffirms His previous covenants with Israel:

*Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as beforetime ... And when your [David's] days be fulfilled, and you shall sleep with your*

*fathers, I will set up **your seed** after you, which shall proceed out of your bowels, and I will establish **his Kingdom**. He shall build a **House for My name**, and I will establish **the Throne of his Kingdom** for the ages. ... And **your House**<sup>5</sup> and **your Kingdom** shall be established for the ages before you: **your Throne** shall be established for the ages (II Samuel 7:10-16).*

*I will ordain a place for My People Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them anymore, as at the beginning, and since the time that I commanded judges to be over My People Israel. Moreover I will subdue all your enemies. Furthermore I tell you that the LORD will build you a House. It shall come to pass, when your [David's] days are expired that you must go to be with your fathers, that I will raise up **your seed** after you, which shall be of your sons; and I will establish **his Kingdom**. He shall build Me a **House**, and I will establish **his Throne** for the ages. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him who was before you: but I will settle him in **My House** and in **My Kingdom** for the ages: and **his Throne** shall be established for the ages (I Chronicles 17:9-14).*

### PROVISIONS OF THE DAVIDIC COVENANT

As we can see from these two passages, the provi-

5. *i.e.*, a line of succession (E.W. Bullinger, *The Companion Bible*). "House" thus refers to a succession of rulers from the lineage of David (Luke 2:4).



54 pp, BK

See order form.

## Be Likeminded

by — Daniel Anderson

Christ is the basis of Christian unity, and when Paul exhorts believers to be "likeminded" he is not entreating them to comply with the same code or creed, or to conform to the same confession or catechism. Rather he is appealing to them to accept others as Christ, Himself, accepts them.

versions of *The Davidic Covenant* were basically three-fold:

1. David would have a son (initially Solomon in type) who would succeed him and establish his Kingdom.
2. This son would build the National Temple.
3. David's "House," "Throne" and "Kingdom" would be established for the ages.

This covenant was prophetic, finding its ultimate fulfillment in Israel's Messiah, who would come from the lineage of David and (as would later be known) Who begin to accomplish all of the fullness of it at His Second Advent.

Therefore, the covenant is summarized by four key words:

**House** – emphasizing the literal royal lineage.

**Kingdom** – emphasizing the literal nation to be governed.

**Throne** – emphasizing the literal placement of a king to rule.

**Ages**<sup>6</sup> – emphasizing the future age-lasting nature of this covenant.

Solomon was to succeed his father's Throne. He would be commissioned to build the first Temple. However Solomon is only *in type* what God will establish in the future. From David's seed would come Israel's Messiah: the "Branch," "Root" and "Offspring" of David (Jeremiah 23:5; 33:15; Revelation 5:5; 22:16).

Thus, this covenant finds its definitive fulfillment when Christ returns and re-establishes David and his literal, earthly Throne, with Israel being elevated to a position of prominence over the nations for the ages yet future.<sup>7</sup>

*The Davidic Covenant* is the basis of the many later Jewish prophecies. This covenant must be understood in order to comprehend these prophecies.

We will now consider some of these prophecies highlighting the elements of *The Davidic Covenant* seen in them.

*The LORD has sworn in truth unto David; he will not turn from it; "of the fruit of your body will I set upon your Throne"* (Psalm 132:11).

*Of the increase of his government and peace there will be no end, upon the Throne of David and over his Kingdom, to order it and establish it with judgment and justice from that time forward, for a future age, the zeal of the Lord of*

6. עולם עולם (*ólám ólám*). The word does not mean "for ever" as many English versions would have it, but "unto times age-abiding" (*Rotherham*). *Ólám* is the Hebrew equivalent of the Greek *aion*, meaning "age," and *aionios* meaning "belonging to an age," or "age-long." Thus repeated (*ólám ólám*), meaning to belong to two ages. (For further information on the words used to translate "for ever" see the author's work, *The Salvation of All*, chapter 10, "Forever, Eternal and Everlasting").

7. After His return, Christ will personally reign and oversee and re-establish David's Throne in Jerusalem. After David's kingdom has been fully ordered and firmly established (Isaiah 9:7) – a process of a thousand years (Revelation 20:6) – He will then personally reign and rule from the New Jerusalem that comes out from heaven as a satellite city just above the earthly Jerusalem (Revelation 3:12; 21:2, 10), leaving David himself to rule over Israel (Revelation 21:22, 23; 22:3).

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hosts will perform this (Isaiah 9:7).

Incline your ear, and come to Me. Hear, ... I will make a **covenant** for the ages with you [Israel] – **the sure mercies of David**<sup>8</sup> (Isaiah 55:3).

Behold, the days come, says the LORD, that I will raise unto **David** a righteous **Branch**, and a **King** shall reign and prosper, and shall execute judgment and justice in the earth (Jeremiah 23:5).

But they shall serve the Lord their God, and **David** their king, whom I will raise up for them (Jeremiah 30:9).

In those days and at that time I will cause to grow up to **David a Branch** of righteousness; He shall execute judgment and righteousness in the earth. In those days Judah will be saved, and Jerusalem will dwell safely, and this is the name by which she will be called: The LORD Our Righteousness. For thus says the LORD: “**David** shall never lack a man to sit on the **Throne of the House of Israel**” (Jeremiah 33:15-17).

I will establish one shepherd over them, and he shall feed them – **My servant David**. He shall feed them and be their shepherd. And I, the

LORD, will be their God, and My servant **David** a Prince among them; I, the LORD, have spoken (Ezekiel 34:23-24).

**David** My servant shall be **King** over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, for the ages; and My servant **David** shall be their Prince for the ages (Ezekiel 37:24-25).

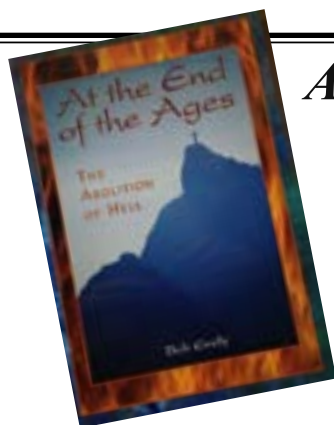
And in the days of these kings shall the God of heaven set up a **Kingdom**, which shall never be destroyed: and the **Kingdom** shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for the ages (Daniel 2:44).

Afterward the children of Israel shall return and seek the LORD their God and **David** their King ... (Hosea 3:5).

On that day, I will raise up the Tabernacle of **David**, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old (Amos 9:11).

(to be continued)

8. *i.e.*, the lovingkindnesses well assured to David, the ... covenant made with David in II Samuel 7:8-16. Quoted in Acts 13:34. Assured by oath to David (Psalm 132:11). — E.W. Bullinger, *The Companion Bible*



171 pp., PB

See order form.

## At the End of the Ages: The Abolition of Hell

by — Bob Evelyn

Is hell forever? Most say that the righteous go to heaven, and the wicked to hell, *forever!* Is this what the Bible teaches?

This book presents evidence that the Bible, in the original languages, reveals that, one day, *ALL* mankind will be saved. Through time our Bible translations have become biased through the official teachings of “The Church.” The author argues that teaching about an eternal hell slanders God, and it prevents many from having faith because the arguments in support of an eternal torment are illogical.

Would a God of love keep many souls alive *forever* just to torment them because they failed to “accept Jesus Christ” in this lifetime? The author shows that the Bible does *not* teach this. The purpose of “the eons” (*i.e.*, “the ages,” often mistranslated “eternity”) is to bring *ALL* mankind to the point where every knee bows before Him. This work is written with the average reader in mind.

# We Are the “Circumcision”

## Paul’s Figures of Distinction

by — Clyde L. Pilkington, Jr.

*We are the circumcision ... (Philippians 3:3).*

Believers today have “*all spiritual blessings in heavenly places in Christ*” (Ephesians 1:3). To contrast Israel’s physical rites with our current spiritual blessing, Paul utilizes these rituals as *figures* to illustrate the distinction.

Just as the Body of Christ has a spiritual “baptism” that stands in contrast to Israel’s physical baptism, so we also have a spiritual “circumcision” that stands in contrast to Israel’s physical circumcision.

*In whom also you are circumcised with the **circumcision made without hands**, in putting off the body of the sins of the flesh by the circumcision of Christ (Colossians 2:11).*

E.W. Bullinger, in his *Figures of Speech*, writes concerning these figures:

The whole argument turns on the fact that the “*circumcision*” and the “*baptism*” spoken of are both “*made without hands*,” and both are fulfilled in Christ. The whole context of these two passages must be studied in order to see the one point and the great truth which is revealed: *viz.*, that in His *death* we are circumcised and cut off; in His *burial* (or baptism-unto-death) we are baptized; and in His *resurrection* we now have our true standing before God. We have all in Christ. Hence, our completeness and perfection in Him is such that nothing can be added to it.

Just as Israel’s water baptism passed off the scene as truth for today, so also has physical circumcision. While Israel’s circumcision was a sign in

their flesh, symbolically removing a portion of flesh from the male foreskin, the spiritual “circumcision” for the Body of Christ removes the entirety of “flesh” as an issue with God.

As a result of Israel’s fall, physical circumcision, far from being a sign of God’s covenant with them today, it is merely an act of *religious mutilation*.

Paul makes a significant doctrinal play on words. The first play is on the word “*dog*.” In reproach, Israel referred to Gentiles (uncircumcised members of the nations) as “*dogs*” (cf. Matthew 15:26). Paul now uses this term of reproach against the Jews themselves, now calling them “*dogs*” (Philippians 3:2).

How the dispensational tables had turned! Now, instead of the uncircumcised “Gentiles” being “*dogs*” it is the circumcised Jews who are “*dogs*” – *they* had become like the “*dumb*” and “*greedy dogs*” (*i.e.*, the false teachers; Isaiah 56:10-11).

Paul’s next play on words was calling them “*the concision*.” Now Israel was merely religious mutilators. They not only mutilated their foreskins, but present truth as well.

Paul continues this play on words. While Israel had been “*the Circumcision*” of God’s past plan, so now the Body of Christ is “*the Circumcision*” of God’s present purpose, howbeit to a far greater degree than Israel could ever have even imagined:

*In putting off the body of the sins of the flesh by the circumcision of Christ (Colossians 2:11).*

Thus,

*We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh (Philippians 3:3).*

H.W. Martin, in *Unsearchable Riches* Volume 15, writes concerning the believer's present relationship to the "flesh":

We have no promise of outward things for this present economy. In the next era Satan will manifest these signs to deceive mankind (II Thessalonians 2:9-12). ... In this economy ... all our blessings are spiritual (Ephesians 1:3). We are told that now,

*We are the circumcision who are offering divine service to God in spirit, and have no confidence in flesh (Philippians 3:3).*

Circumcision typified the cutting off of the flesh. That is what we, in spirit, have experienced in this economy; the flesh, the physical, has been cut off altogether. That is why Paul, once the greatest healer of all the apostles, lost

the power of healing entirely after this economy, which is distinctly spiritual (Ephesians 1:3), had begun. Thereafter Paul never heals. Epaphroditus is left in feeble health (Philippians 2:26-27). Timothy is advised, by Paul, to use a sip of wine for his stomach and his frequent infirmities (I Timothy 5:23). Paul himself confesses that the splinter in his flesh is not removed (II Corinthians 12:7). Powers, signs, healings, miracles, tongues (which during the Transitional economy were gifts to the church; I Corinthians 12:27-31) were the things that belonged to a minor (I Corinthians 13:11). Whenever maturity should come, the things of the minor were to be abrogated and discarded (I Corinthians 13:10-11). Now that maturity (this present economy) has come, and we are no longer minors (Ephesians 4:13-14), we find that these physical gifts *have been abrogated and discarded.*

Therefore, Paul goes on in Philippians 3 to recite his Jewish heritage and then to tell us that he had counted all of Israel's valued things as "loss" and "dung" ("refuse," :8).



88 pp., PB,

See order form.

## ***Nothing Will Be Lost! The Truth About God's Good News***

by — Clyde L. Pilkington, Jr.

Is the Creator wasteful? Has He brought His creation into existence just to abandon it to a "Christless eternity"? No! God is the true Savior of His Own creation, and nothing will be lost. The realization of this truth about the true nature of our Father will completely change the way we look at Him and everyone around us.

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## Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - union in His death, burial and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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### ABBREVIATION KEY

<u>Scripture Version</u>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i> ).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<u>Reference Sources</u>	<u>Reference Notations</u>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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